THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up, as calves of the stall.*"—MALACHI 4: 1-2.

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WHENCE COMES THEIR AUTHORITY?

IN the last issue of the STAR, under the heading "Wrestling with Authority," we gave an article from the Belfast *News-Letter*, in which a correspondent made reply to a statement alleged to have been made by Professor Heron. It seems that the Professor does not take kindly to what he is pleased to term "the figment of apostolic succession," to which some of the churches cling so tenaciously, while the gentleman whose article we quoted, appears to hold that such succession is absolutely necessary if Christianity would have any standing at all as an ecclesiastical body or religious system. The point he makes, as stated in his published letter, is that "either there has been a regular and uninterrupted succession of Christian ministers, one following the other, since the beginning, or there is no such thing as a Christian ministry at all in the present day."

The question is one of very great importance to Christianity in general; for upon its solution—if authority counts for anything at all—depends the fate of all now striving for an exaltation in the Father's kingdom. It is patent to all religious worshippers that Christianity is divided into numerous factions. These factions are as widely separated as they reasonably could be, when it is considered that each is striving for the same reward, the same inheritance. One claims direct apostolic succession from those originally so endowed, while another frowns down such an idea and refers to it, as did Prof. Heron, as a "figment," a delusive phantom. And this division is not alone between Protestantism and Catholicism as might be expected, but is found within the ranks of the former itself, one section of which is recognized as the Presbytery, the other—the believers in apostolic succession—as the Prelacy.

The controversy—for such it appears to be, and a very serious and important one at that—hinges mainly on this one question: "Has there been an apostasy, positive and absolute, general and universal, from the primitive Christian church?" If so, then the claim of apostolic succession uninterrupted and unbroken from the beginning of the Christian era, simmers down to Prof. Heron's denomination thereof—a "figment," a vain chimera of the brain, a supposition more than an actual, stern reality. On the other hand if there has not been a universal apostasy from the church founded by our Savior, the claim of apostolic succession has greater virtue, perhaps, than is willingly conceded by those who oppose it.

Now then as to the apostasy: That it was foretold by the ancient prophets—"holy men of old, who wrote and spoke as they were moved upon by the Holy Ghost"—is plainly apparent if we will but take the trouble to refer to the Scriptures. The Prophet Isaiah declared that "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances and broken the everlasting covenant;" and Amos predicted that the day would come when the Lord God should "send a famine in the land; not a famine of bread nor a thirst for water, but of hearing the words of the Lord; and," he continues, "they shall wander from sea to sea, and from the north even unto the east, they shall run to and fro to seek the word of the Lord, and shall not find it." This latter prediction was sweeping and universal in its character. The change was to affect the whole earth and all the inhabitants thereof, and finally the people were to become so blinded by the sophistries of the day, that we are told in Revelations 13, they were to worship the dragon "which gave power unto the beast," and to worship the beast, saying, "Who is like unto the beast? Who is able to make war with him?" Proceeding, John the Revelator declares, "And it was given him (the beast) to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations."

The Apostle Paul predicted the apostasy in these words: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." To Timothy he spoke in a similar strain, showing conclusively that internal dissensions should arise and cause that they should be rent asunder, even to the extent that as Peter expressed it, there should be those among them "who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many," said he, "shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Many more passages of a similar character might be adduced from the Holy Scriptures to demonstrate clearly and unmistakably that there was to be an apostasy from the primitive Christian church; but we think sufficient has been said on this point. Let us now see whether or not this departure from the faith actually occurred. We are not left in doubt on this question, for as early as Paul's time he had begun to witness the disintegrating process slowly but surely creeping in among them. Speaking to

the Galatian saints, he declared: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ." Jude also beheld a similar condition, "For," said he, "there are men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." From these passages we have evidence sufficient to prove beyond the shadow of a doubt, that the great apostasy which was predicted, had assumed the materialistic in Paul's day. Respecting the conditions which should obtain in the earth because of this departure, the Prophet Isaiah remarked: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink; for the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." And in his sixtieth chapter he says: "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Micah, in speaking of the same time, said: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, 'Is not the Lord among us? None evil can come upon us.'" From Jeremiah we get the following: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Here is a preponderance of testimony supporting the coming of an apostasy, and the dreadful results accruing therefrom. Do you ask if such conditions as those pictured above have really come to pass? The answer will be found in a careful analysis of the present situation—the havoc, the confusion, the blindness, now found throughout Christendom. Surely the prophets rightly predicted those things which should come to pass in the latter days! Surely they *were* "holy men of old who wrote and spoke as they were moved upon by the Holy Ghost!"

If further proofs be necessary to show that the apostasy continued to grow and advance, we have the records of commentators and historians who paid particular attention to this subject. Of conditions in the second century the learned Mosheim writes: "The Christian bishops multiplied sacred rites for the sake of rendering the Jews and Pagans more friendly to them." Or, in other words, in order to court favor with the masses, they resorted to the introduction of innovations, so that, as Mosheim continues, "a large part of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries," and thus the primitive religion began to lose its "noble simplicity and domestic dignity." And so it was through succeeding centuries. That which had been established by Christ and His apostles was so changed and distorted to suit the vagaries of humankind, that during the seventh century, Mosheim declares, "true religion lay buried under a senseless mass of superstitions, and was unable to raise her head. The earlier Christians had worshipped only God

and His Son, but those called Christians in this century worshipped the wood of a cross, the images of holy men, and bones of dubious origin."

So palpable had become the apostate condition of the world, that even John Wesley, the founder of Methodism, spoke thus concerning the lack of spiritual gifts in the church. "The reason is, because the love of many has waxed cold, the Christians have turned heathen again, and have only a dead form left." Dr. Adam Clark, commenting on the 4th chapter of Ephesians, declares that, "all these officers and the gifts and graces conferred upon them were judged necessary by the Great Head of the church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary and God gives them, but they do not know their places."

Here then, from sacred and profane history, is food for reflection, for struggling, contending Christianity. If the apostasy referred to actually took place—and the evidence to support it is positive—whence comes the right in this day and generation to preach the Gospel and administer in its holy ordinances? In the light of these disclosures—than whom we have no better authority from which to quote—what position does present day Christianity occupy? The argument of apostolic succession has been overthrown; the apostasy was complete and universal, and this, too, in fulfillment of prophecy, uttered by servants of the Lord, under the inspiration of the Holy Spirit.

But the purposes of an Allwise Creator were not to be frustrated for all time. It was designed that the Gospel should be restored with all its keys, powers, gifts and blessings. The Prophet Daniel predicted it in these words: "And in the days of these kings (spoken of in his second chapter) shall the God of heaven set up a kingdom which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Here then, is further evidence of the great apostasy; for "in the days of these kings"—the latter days—the God of heaven was to set up a kingdom which should subdue all others, and stand for ever and ever. John, while banished to the Isle of Patmos for the testimony of Jesus, foresaw this glorious event, and with the voice of a prophet of the Lord made this declaration: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

These passages, and many others recorded within the lids of the Holy Bible, point conclusively to a restoration, and in so doing presuppose within themselves, the taking away, the utter obliteration, of that which it was proposed should be restored. We are also told to whom it was to be restored, the second chapter of Zechariah referring to it in this language: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went

forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." From this we learn that the message was to be delivered to a "young man," who should be told of the redemption of Zion, and be assured of the Father's presence in its accomplishment.

Here is abundant proof of the Apostasy and the Restoration. Both are clearly predicted, and the former is plainly shown to have come to pass. Then what of the latter? Tangible evidence and testimony of its accomplishment is furnished only by the Church of Jesus Christ of Latter-day Saints. This body claims to be the fulfiller of the predictions cited, concerning the restoration. Its adherents testify to the coming of the angel that John saw. They bear record of his appearance to the Prophet Joseph Smith in the year 1823. They testify that through the instrumentality of this prophet, this "young man," the Gospel was restored to earth, and that through the personal ministrations of John the Baptist and Peter, James and John, the same power and authority which they held, was committed to Joseph Smith and by him conferred upon others according to the original pattern. This is their authority for preaching the Gospel and administering in the ordinances thereof, and in this particular they agree with the writer in the Belfast *News-Letter*, wherein he says: "Those who lay their hands on others must have had a similar laying on of hands on themselves," and also that the church once lost could not be revived again "*without the interposition of the Divine Head.*" This interposition, declare the Latter-day Saints, came to pass in the spring of 1820, thus leading up to the organization of the Church ten years later with Apostles, Prophets, Pastors, Teachers, Evangelists, etc., "for the perfecting of the Saints, for the work of the ministry and for the edifying of the body of Christ," without which, divinely authorized, there is no Church of Christ upon the earth.

A. B.

IN HONOR OF PRESIDENT YOUNG.

CERTAIN that it will prove interesting to the many readers of the STAR, we give an account of the celebration held in Salt Lake City, Utah, June 1st in honor of the one hundredth anniversary of the birth of President Brigham Young. The account is taken from the *Deseret News* and is as follows:

To-day the people of Salt Lake are engaged in an enthusiastic celebration of an event that occurred one-hundred years ago. It was the birth of Brigham Young, up among the green mountains of Vermont. It was the entrance of a spirit that has had a greater bearing on the history of Utah than any other earthly light. It was the quiet and humble entrance of a character that will receive added lustre through the friction of years. To-day the homage that is being paid that great and noble soul is confined to the few people that inhabit these mountain vales. Not long hence and that homage will be universal. When Brigham Young first beheld the

light, the state that he was destined to mould was the heart of the most forbidden wilds of America. Shunned as a plague by the straggling traveler and abandoned by the red man, it was inhabited only by the rattle-snake and the horned toad. Nature had put that repulsive disguise over the face of this land, and held it in her keeping until the brave band with the inspired leader at its head, tore the mask away and now it stands revealed in its maiden beauty and richness. As long as the sons and daughters of Utah remember the hard and weary journey over the plains, that was made by their progenitors, the name of Brigham Young will remain sacred to them.

The celebration to-day was far more elaborate than any of its predecessors. The interest that was taken in doing honor to the illustrious pioneer seemed to be more general than at any time in the past. The exercises in the city centered round the monument at the head of East Temple street, which was decorated more attractively than ever before. Four columns stood around the outside of the railing, and were wrapped in the national colors. Pennants were strung from the pillars to the heroic statue of the late President, and two large flags were placed in front of the figure.

The exercises began at 7 o'clock in the morning, when the veteran artillerymen, under Captain Andrew J. Taylor, and section one battery A. N. G. U., under Lieut. Webb and Sergeant Ray, fired a salute of one hundred guns. The firing occupied nearly two hours. At 8 o'clock Held's military band assembled at the monument and for three hours discoursed popular and patriotic airs. While the band was playing people came to the monument with their flowers, which were placed upon it in the most attractive style. The floral decorations were very beautiful and were arranged by a special committee composed of Evan F. Green, chairman; James Maxwell, Mrs. E. L. Cornell, Francis Scholes, P. T. Huddart, Caroline A. H. Willingbeck, John Starley Jr., Dougall Wilson, Cathie Y. Young, Hazel Y. Beatie, Claire Y. Clawson, Geneve Y. Young, Vera Y. Cannon, Verna Young, Frankie Young, Clint Young and Rudolph Pruhs.

The music attracted hundreds of people and before the program was over East Temple street was lined with people and vehicles down past the Z. C. M. I.

EXERCISES AT SALTAIR.

The exercises at Saltair were in perfect harmony with the character and achievements of the great man in whose honor they were given. The music was beautiful, the speeches were eloquent and thoughtful. It is only the truly great man who can inspire eloquence, and if there was ever a man whose character furnished a fruitful theme for the orator, the poet and the philosopher, that man was Brigham Young. It seemed that nearly everyone had a desire to participate in the exercises on this occasion. A solid bank of humanity formed a semi-circle around the stand, and hundreds of people hung on the outer edges to catch a word now and again, and to join in the applause. Every word that was said in praise of Brigham Young received enthusiastic endorsement from the thousands who were assembled. The honor that was shown to the illustrious name emanated from every part of the audience, irrespective of creed or color.

Among the conspicuous figures in the audience were Mrs. Margaret Young, Mrs. Amelia Folsom Young and Mrs. Eliza Burgess Young, three widows of the late president. The other surviving widows, Mrs. Lucy Young, Zina D. H., Harriet and Naomi were unable to be present on account of illness.

THE PROGRAM.

The exercises were presided over by David McKenzie, a tried and trusted friend of President Young. The first number was a selection by Christensen's orchestra, followed by the Union Glee club, which sang, "All Hail this Glorious Day," under the direction of Prof. C. J. Thomas, who composed the music.

The invocation was offered by Bishop O. F. Whitney, and it was an eloquent prayer for the entire human family.

Miss Lutie Grant, daughter of Apostle Heber J. Grant, sang "Praise to the Lord." Her sweet and expressive voice was heard to good advantage in that difficult piece.

GOVERNOR WELLS TALKS.

Governor Wells was then introduced by Mr. McKenzie, and he was accorded liberal applause as he stepped to the front. He began by saying that Brigham Young was born 100 years ago, the first day of the summer months of the last century.

Governor Wells said that it was a demonstrated truth that the greatness of a man cannot be fully measured by his contemporaries. It must be viewed from the distance. It would be useless for him to attempt to review the life and works of Brigham Young in the brief time that he would speak. But he would only endeavor to briefly call attention to some of the characteristics that distinguished that illustrious man. He was a prophet to his people, and their temporal guide. He was also their political leader, being the first governor of the provisional state of Deseret.

Governor Wells went on to speak of the work that was done by Brigham Young, and concluded in the following language:

"To so mould the human will as to hold it in subjection and make the acts which accompany it harmonize with the common purpose and tend to the general end in view, is to possess a quality which makes men great, whether its possessor be born in a hovel or a palace, among the busy marts of trade or on the sterile plains, whether covered by canopies of satin bespangled with gold or looking up only to changeless clouds and changeless stars. Such a man was Brigham Young. In him the man found the time and the time found the man. Let us who loved and knew him, who played about his door, who listened to his gentle voice and saw the inspiration in his eyes impress upon the world our knowledge of his greatness by keeping ever green his memory."

As soon as the applause died away, Prof. H. S. Goddard sang "The Birthday Song," accompanied by the Temple choir. The words were written for the occasion by Mrs. Lulu Greene Richards, and the music was composed by C. J. Thomas.

[TO BE CONTINUED.]

ALL I am, or can be, I owe to my angel mother.—ABRAHAM LINCOLN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 20, 1901.

SUBSTANTIAL EVIDENCE OF DIVINITY.

THAT must have been a grand and glorious celebration held in Salt Lake City, June 1st, in commemoration of the one hundredth anniversary of President Young's birth. It is invigorating, not to say soul-inspiring, to read the account as given by the *Deseret News*. It reminds us of the time when, in the infancy of the Church, President Young, then an Apostle, was a mighty stalwart in this the European Mission. During his ministry here, the same dauntless devotion, the same courageous integrity to the cause of truth, which marked the remainder of his days, shone out in radiant splendor. He came in the Spring of 1840, remaining here something like a year, yet at the end of that period he was able to write that he and his fellow-associates had been enabled, through the blessings of the Lord, to gain hundreds of friends, to establish branches in almost every noted city and town in Great Britain, to baptize between seven and eight thousand souls, to print 5,000 Books of Mormon, 3,000 hymn books, 2,500 volumes of the MILLENNIAL STAR, and 50,000 tracts; to emigrate to Zion 1,000 souls, and to establish a shipping agency which has proved such a blessing to so many thousands of the Latter-day Saints since. Associated with President Young in this work were a number of the Quorum of the Twelve, among them Apostles Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Willard Richards, Parley P. Pratt and Orson Hyde, all of whom have now gone to a well-earned rest.

The success which attended the labors of these brethren in the early days of the Church, ought to be a lasting testimony to the world at large that the Lord was with them, and that they were engaged in His work. Under reverse conditions—laboring for other than the Master—what could have been accomplished by a like number of men surrounded as they were—strangers in a strange land? Their efforts would have been next to futile; they would have returned to their homes as many unauthorized charlatans had done before them, feeling that religious systems had been too well established for mortal man to make any serious inroads upon them. But the experience of the Elders of Israel was quite different. They had come divinely authorized to preach the Gospel and administer in its holy ordinances, and their devotion to the cause of truth brought down the blessings of an Allwise Father upon them, and enabled them to labor under the power and demonstration of the Holy Spirit. This, and this alone, accounts for the rich measure of success, noted above, which

attended their preliminary efforts this side of the Atlantic. Nor was the success mentioned spasmodic or of a temporary character. It continued unabated for years; in fact, it has continued up to the present, and even now, after sixty years' progressive toil, there still remains a productive field which yields a good harvest for all the laborers employed.

The work of President Young and associates in this country is a monument stronger and more durable than all that human intelligence could erect, to the divine origin of the cause which they espoused. They came, they conquered. The Lord was with them in their labors, and although sadly handicapped in the beginning, and trammeled in their efforts by those who opposed them, the words of the wise man Gamaliel supported them, for they came to realize with him, that if the work was of God it would stand, though all the powers of earth and hell were arrayed against it. And it did stand, and is standing to-day, stronger and more powerful than ever.

A. B.

THE LAW OF TITHING.

THE payments of tithes and offerings has been a feature of the "Mormon" Church ever since its organization. The law of tithing was revealed to the Prophet Joseph July 8th, 1838, in answer to the question, "O Lord show unto Thy servants how much thou requirest of the properties of the people for a tithing? "The reply was: "I require all their surplus property to be put into the hands of the Bishop of my Church of Zion, for the building of mine house, and for the laying of the foundation of Zion and for the Priesthood, and for the debts of the Presidency of my Church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statues and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion."

Prior to receiving the above, the Prophet Joseph, in 1831, was instructed that this was a day of sacrifice and a day of tithing for the Lord's people. And the promise was that those who would be true and faithful unto this law and all the laws and requirements of the Gospel, would be blessed in their undertakings, and would inherit a Celestial glory in the kingdom of their Heavenly Father.

The history of the Latter-day Saints, their progress and advancement, temporally and spiritually, in the land of Zion, should be an abiding testimony unto others, that the blessings predicated upon an obedience to these principles have followed them in rich abundance. And the ex-

perience of the Saints has been, that those who have wantonly disregarded these requirements, have learned to their utter sorrow that an Allwise, Merciful Father does not countenance with any degree of favor such individuals. The word of the Lord to His people to-day is, that if from henceforth they will more strictly observe this law of the Gospel, their past negligence shall be held no longer against them, but the windows of heaven shall be thrown open, and blessings flow therefrom, that the Saints shall not be able to contain. Surely such a reward is worth striving for. Surely none can afford to be without the promised blessings.

When we come to realize the frailty and nothingness of humankind, how dependent we are upon a Higher Power for those things that are necessary for our temporal welfare, to say nothing of our spiritual, and that to our heavenly Father we owe our very being upon the earth, the necessity for keeping His commandments should appeal to us with greater force; for all that we have, are, or ever expect to have or be, could be taken from us in an instant, did He who reigns above see fit to so order it. But He is merciful, loving and kind, and will bear with His children for a season, though not always. He will give them abundant opportunity to make amends for the wrongs they have committed, but when His patience and loving kindness have been tried to the utmost, the disobedient will be left to their own resources, and will have to pay the penalty for their transgressions. A hint to the wise is sufficient.

A. B.

BACK FROM HOLLAND.—President Francis M. Lyman and wife returned from Holland on Wednesday evening, feeling much refreshed from their short stay on the Continent. They report splendid meetings—one of which was held in Grimsby before embarking—and royal treatment from the Saints and Elders of the Holland Mission, all of whom seemed to vie with each other in making the sojourn pleasant and agreeable. After attending the Birmingham Conference next Sunday, Brother and Sister Lyman will again leave for the Continent, this time for a tour of all the Conferences.

"NEW ENGLAND'S" ARRIVAL.—The s.s. *New England*, which sailed from Liverpool on the 6th inst., with Presidents Lyman, McMurrin and Naisbitt and a number of missionaries and Saints aboard, reached Boston shortly after 4 a.m., the 14th inst., having made the trip in a trifle less than seven days and a half. It is highly probable that most of them will have reached their respective homes ere this issue of the STAR goes to press.

WE were favored with a call this week from Elder Andreas Peterson, late President of the Scandinavian Mission, who sailed to-day, Thursday, per s.s. *Dominion*, in charge of a company of emigrating Saints. Elder Peterson has had a succesful career as a missionary, his geniality and politeness winning for him many friends in the district over which he has presided. He speaks highly of conditions in Scandinavia, and believes a good future is in store for the Elders laboring there. For the past seven weeks he has been sight-seeing in and around the Holy Land, an account of which may be given to the readers of the STAR in the near future.

APPRECIATED, NEVERTHELESS.—The *Crescent*, the Islamic weekly published in this city, says that the Latter-day Saints and the "Friends" are "the only two branches of the Christian Church who have with any marked degree of success attempted to carry out the real teachings of Christ." So far as the Latter-day Saints are concerned, the compliment is appreciated, although the *Crescent* is slightly in error when it denominates them "a branch of the Christian church." Does it not know that so-called Christianity have excommunicated the Latter-day Saints, and for no other reason, forsooth, than because of their successful attempt "to carry out the real teachings of Christ?" And they still remain outside the pale of modern Christendom for the further reason that they have not seen fit to apply for reinstatement, believing that compliance with "the real teachings of Christ" is absolutely essential to salvation.

WE have received a number of copies of the special Fiesta edition of the *Los Angeles Times*, which, by the way, contains forty pages, and is a splendid effort in journalism. The paper, as did the special number of the *Deseret News*, heralds with joy the coming of the new Salt Lake-Los Angeles railroad, and devotes considerable space to the joint interests and resources of the terminal cities, and the States of which they form such an important part. The *Times* is to be congratulated on its enterprise.

ARRIVALS.—The following Elders from Zion arrived at Liverpool per s.s. *Commonwealth*, from Boston, on Thursday, the 13th inst.:—For the Swiss Mission—Ephraim C. Schneider, of Newton, Cache Co. For the Scandinavian Mission—Alexander Elquist, of Grantsville, and Jorgon S. Jorgensen, of Ephraim.

WITH the company there came as visitors to Great Britain: Professor Ebenezer E. Beesley, Richard Collett and George H. Cowley of Salt Lake City, and Mr. and Mrs. Robert Howard of Sunnyside, Utah. Professor Beesley is one of the foremost musical men of Zion, and will be remembered as a former leader of the famous Tabernacle choir, and the composer of some of our most beautiful hymns. This is his first trip to his native land since emigrating. Most of the visitors are here on genealogical business, and it is our most ardent desire that their stay may be both pleasant and profitable.

IN connection with the task of cataloguing the 200,000 and odd volumes which constitute the London Library, it is interesting to learn that the work, which has occupied the best part of seven years, is now practically finished. A notable feature in connection with the catalogue, which will extend to something like 2,250 double-column quarto pages, is the attempt to give the real names of the authors of modern books published either anonymously or under names obviously fictitious. Success has attended the endeavor, and in many instances the real names of the authors of certain books will appear for the first time in the London Library catalogue.

ADVICES from New York state that Mr. Joseph O'Donoghue, of San

Francisco, is endeavoring to enlist the sympathies of several wealthy compatriots in New York in a curious scheme he has on hand. He is desirous of rehabilitating the Irish race on the South Pacific Islands, off South America. He claims to have secured concessions large enough to accommodate the entire population of Ireland. The scheme will probably be considered at a mass meeting to be held by the various Irish organizations of New York. The proposed colony would be under the control of the leaders of the Fenian movement.

NEW YORK yachtsmen say that the idea of a trans-oceanic race between Shamrock II. and the Constitution is ridiculous. The Shamrock II. is purposely so constructed that she may be able to withstand the buffetings of the Atlantic, but the Constitution is of frail formation, and is suitable only to sail in local waters. The builders of the Constitution took advantage of the fact that she would not have to cross the ocean, and made her a racing machine pure and simple. Yachtsmen in New York are therefore of opinion that an ocean race between the competitors of the cup race is not wanted.

ONE of the biggest fires that has occurred in South Wales raged for over five hours on Sunday morning at the oil works and stores of the Cardiff Supply Company. All the steam fire engines of the borough were engaged, but their efforts were only successful in preventing the spread of the conflagration to the adjoining properties, one being the oil factory of another company. The damage done amounts to several thousands of pounds.

THE s.s. *Lucania* of the Cunard Line, sailed from Liverpool last Saturday fitted up with apparatus for the operation of the Marconi system of wireless telegraphy. The trial test was very successful, and proved beyond a doubt the great value of the new system for communication with vessels at sea.

LAST week's American and Canadian meat imports arriving at Liverpool, amounted to 6,028 cattle, 8,207 sheep, 49,743 mutton carcasses and 41,015 quarters of beef—a big increase over the figures of the week previous.

WELSH CONFERENCE.

THE Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints for Wales, convened in the Castle Street Hall, 26 Castle Street, Cardiff, June 9th, 1901.

Among those in attendance were: President Francis M. Lyman and wife; President Wm. Horsley and Elders John F. Erdman, C. Le Roy Lewis and John E. Dahle of the Bristol Conference; Delbert W. Parratt and Ernest J. Taylor of the London Conference, and President Niels P. Aagard and all the traveling Elders of the Welsh Conference.

At 10:30 a.m., meeting was held at the Conference house, 188 Cathays Terrace. Singing. Prayer by Elder Benjamin Williams. Singing. Sacrament was administered by Elders Frederick B. Williams and John W. Peters.

President Niels P. Aagard gave a short address of welcome, after which the statistical report for the six months was read as follows: Branches, 3. Missionaries from Zion—Seventies, 18. Local Priesthood—Elders, 15; Priests, 8; Teachers, 15; Deacons, 11; members, 100; total officers and members, 167; children under eight years of age, 30; total number of souls, 197. Tracts distributed—from door to door, 34,074; in open-air meetings and otherwise, 6,631. Books distributed, 825. Strangers' houses visited—with first tract only, 11,778; by first invitation, 317; by re-invitation, 552. Gospel conversations, 1,778. Meetings held—hall, 85; cottage, 70; out-door, 109; Sunday School sessions, 67; M. I. A. sessions, 53; Priesthood, 9; Bible classes, 17; singing practices, 28. Baptized, 8. Confirmed, 8. Children blessed—of Church members, 5; of non-members, 1. Died—over eight years of age, 1. Emigrated, 5. New subscribers for the STAR, 2.

The general authorities of the Church, and Apostle Francis M. Lyman as President of the European Mission were presented and unanimously sustained. Elder Niels P. Aagard was also unanimously sustained as President of the Welsh Conference, and Elder Wm. H. Folland as Clerk; also the following traveling Elders in their respective fields: Cardiff—George W. Watkins and George Westwood; Aberdare—Ephraim G. Hughes and David John, Jr.; Heath—John Davis and John D. Hughes; Abertillery—John T. Thain, Jr., and Albert B. Chambers; Llangadock—Thomas C. Harding and Henry Morgan; Ystrad—Richard E. Davis and David Edwards.

Elder John T. Thain, Jr., bore his testimony to the restoration of the Gospel.

Elder Richard E. Davis spoke regarding the duties of the Saints, and the payment of tithing.

Elder Ephraim G. Hughes spoke of the spiritual gifts to be enjoyed in the Church.

President Lyman occupied the remainder of the time. He was glad of the opportunity of partaking of the sacrament. It should be administered often, and the blessing should be memorized by those administering it. The speaker urged the payment of an honest tithing, and the living of pure and righteous lives by both Saints and Elders.

Singing. Benediction by Elder George W. Watkins.

2:30 p.m. Singing. Prayer by Elder David Edwards. Singing.

President Wm. Horsley of the Bristol Conference spoke of his early experience in the Church.

President Lyman gave an account of his association with the early as well as the later leaders of the Church, relating interesting bits of Church history which showed the character and motives of the people of God. He also discoursed powerfully upon the subjects of baptism, and the necessity of having the spirit of revelation in the Church.

Singing. Benediction by Elder Wm. H. Folland.

6:30 p.m. Singing. Prayer by Elder John W. Peters. The quartet "Courage" was sung by Elders David Edwards and Benjamin Williams, and Sisters May Austin and Rose Hurley.

Elder Albert B. Chambers called attention to the Latter-day Saints as

fulfillers of prophesy in building up the Kingdom of God, and gathering Israel to Zion.

Elder Delbert W. Parratt explained the meaning of the word "Gospel," showing that it included the power and authority of the Priesthood, as well as the "Word of Truth" contained in the Scriptures.

Elder David John, Jr., bore a strong testimony to the truth of the Gospel, and the authority of the Priesthood.

President Niels P. Aagard spoke upon the necessity of Divine Authority in this dispensation as in the days of the Savior.

President Lyman spoke of the need of the Holy Spirit among men. He also referred to the character of the Latter-day Saints, and the inducements offered by Canada, Mexico, and some States of the American union, to encourage colonization of those countries by the "Mormons."

Four young people, baptized recently, were then confirmed members of the Church by President Lyman.

Singing. Prayer by President Niels P. Aagard.

At 10 a.m., Monday, Council Meeting was held at 188 Cathays Terrace. The missionaries reported their labors during the past six months, and received instructions from President Lyman.

In the evening the Elders, Saints and friends were entertained by an impromptu literary and musical program.

All our meetings were well attended by appreciative congregations. The spirit of the Lord was with us, and its influence was felt by all.

WM. H. FOLLAND, Clerk of Conference.

OPPOSITION BRINGS SUCCESS.

WRITING from Bridlington, the scene of recent opposition, Elder Benjamin H. Bullock says:

"No doubt the readers of the STAR will be pleased to learn how the work of the Lord is progressing in this part of His vineyard. On September 12, 1900, Elder William B. Armstrong and the writer visited this city, and in the evening held a street meeting. We were favorably impressed with existing conditions, thinking a good work could be performed if Elders were stationed here. At that time this district was in the Leeds Conference, but in the organization of the Grimsby Conference, on September 16, 1900, it was thought wise to open up new fields as the number of Elders was increased sufficiently. At a council meeting held in Hull on April 25, 1901, Elder Alfred Cordon and I were appointed by President Armstrong to bring the Gospel message to the people of this place.

"On May 6, President Armstrong, Brother Cordon and I came here and held a street meeting in the evening, after which President Armstrong took his departure for Hull. Since that time, we have held thirty-four street meetings and two hall meetings.

"On Sunday night, the 19th ult., when we had just commenced our street meeting, the Rev. Dr. Stephenson of London, a widely known Wesleyan minister and the founder of an orphanage in London, exhibited a very un-English and un-Christian spirit by stepping forward and de-

nouncing our faith. This caused a very large crowd to gather. After we had spoken for a short time the Doctor became very uneasy. We were asked by a local preacher, Mr. Fred. Walker, to stop and give Dr. Stephenson a chance. This we did, not fearing that what he would say would injure our cause, and wishing to show that we were disposed to be fair. Space will not permit the giving of all particulars, but in his speech Dr. Stephenson spoke bitterly of Brigham Young, B. H. Roberts, polygamy, and, to put the capstone on, in his raging passion he called us 'imposters,' 'deceivers,' said we had come into the country to deceive the English people, and warned them against us, etc. We had many friends, and there were a few who displayed enmity. We distributed tracts, only receiving one or two refusals.

"When I offered Dr. Stephenson a tract he murmured something, and I told him to repent and be baptized by immersion for the remission of his sins. He said, 'You are very ignorant, and are not boys, but men.' I had stated, while speaking, that we were only boys, but true servants of God facing the world. I told him my age and the age of many Elders who come to preach the Gospel. He replied, 'You ought to have stayed at home five years longer.'

"The editor of the *Free Press* secured the facts and published them. I can assure you the disturbance did not retard the work, but rather aided us in the promulgation of the Gospel here, causing many to investigate our doctrine.

"On Wednesday, June 5, we secured a hall in which to hold meetings, but were refused the privilege of holding open-air meetings on the sands as other denominations do. The request for this privilege will be made to the city council. On Sunday, June 9, at 6:30 p.m., we held our first hall meeting, being assisted by Elder David E. Seamons. There were present twenty-six adults and nine children. Of this number two were Saints—Sister May Nellist of Hull, and Sister Holles of Leeds. A good spirit prevailed until near the time of closing, when a well-dressed gentleman opposed us, but received no sympathy from those present; in fact, each time we have had opposition it has seemed to spread the spirit of investigation.

"We attended Priesthood meeting in Grimsby on June 12th, and received very valuable instructions and much encouragement from President F. M. Lyman. While there, Elder Henry H. Blood was appointed to assist us in our work here, and we returned on June 15th, held a street meeting that night and had good attention from the large audience. After meeting, several investigators welcomed us back. On Sunday the 16th inst., we held another hall meeting, and thirty-three people were sufficiently interested to come out and hear us, some of them going with us to the street meeting later to hear more Gospel.

"Sister Emily Ellis, another Saint from Leeds, and Sister Nellist of Hull, are rendering much aid in the spreading of truth in Bridlington.

"Elders Cordon and Blood, though not possessing the stature of Goliath, are as bold as David in the defense of truth."

WOMEN need not look to those dear to them to know their moods.

American Crop Report.—According to the report just issued by the United States Department of Agriculture, a number of the Western States show a gratifying increase in the acreage sown this spring as compared with that planted last year. There is an increase of 10 per cent. in New Mexico, of 7 per cent. in Nevada, 4 per cent. in Arizona, 3 per cent. in Michigan and Utah, and 1 per cent. in Wyoming and Washington. The outlook for a heavy wheat crop this year is very encouraging.

The Hamburg-American liner Deutschland arrived at Plymouth on Wednesday morning, having crossed from New York in five days, eleven hours, fifty-one minutes, at an average speed of 23.38 knots. Captain Albers said the report from New York as to crossing within five days was a most foolish one, and without foundation.

THE RIVER OF LIFE.

The more we live, more brief appear
Our life's succeeding stages;
A day to childhood seems a year,
And years like passing ages.

The gladsome current of our youth,
Ere passion yet disorders,
Steals lingering like a river smooth
Along its grassy borders.

But as the careworn cheek grows wan,
And sorrow's shafts fly thicker,
Ye stars, that measure life to man,
Why seem your courses quicker?

When joys have lost their bloom and breath,
And life itself is vapid,
Why as we near the Falls of Death,
Feel we its tide more rapid?

It may be strange—yet who would change
Time's course to slower speeding,
When one by one our friends have gone
And left our bosoms bleeding?

Heaven gives our years of fading strength,
Indemnifying fleetness;
And those of youth, a seeming length,
Proportioned to their sweetness.

Selected.

DIED.

Williams.—At Evanston, Wyoming, May 14, 1901, Janet O. Martin, wife of Joseph H. Williams. Deceased was the daughter of H. C. and Jane W. Martin, and was born in Hamilton, Lanarkshire, Scotland, October 10, 1870.

Harper.—In Park City, Utah, June 1. 1901, at the home of her daughter, Mrs. Henry Raddon, of pneumonia, Mrs. Susan Appleby Harper, formerly of Bath, England, in the 75th year of her age.

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